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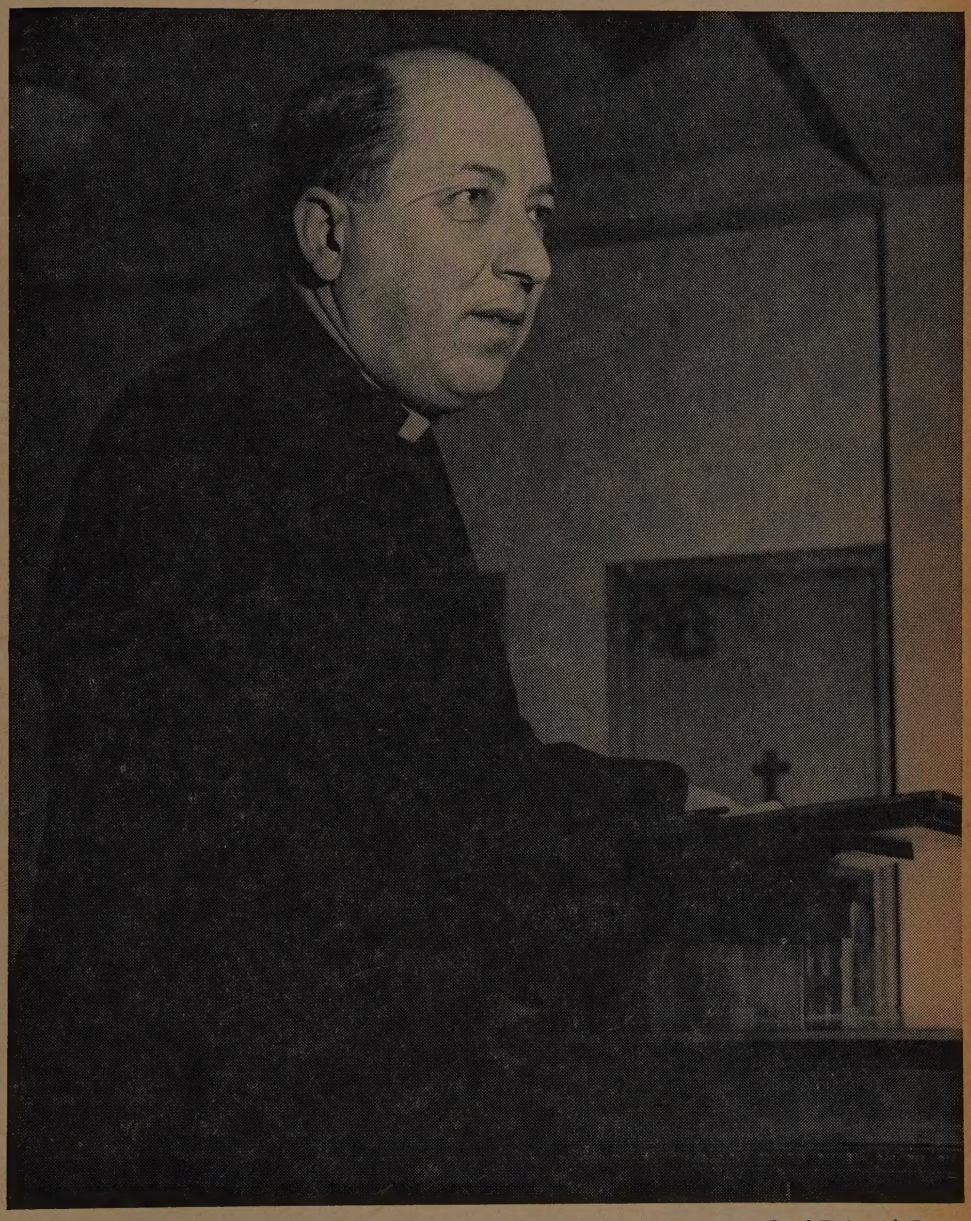
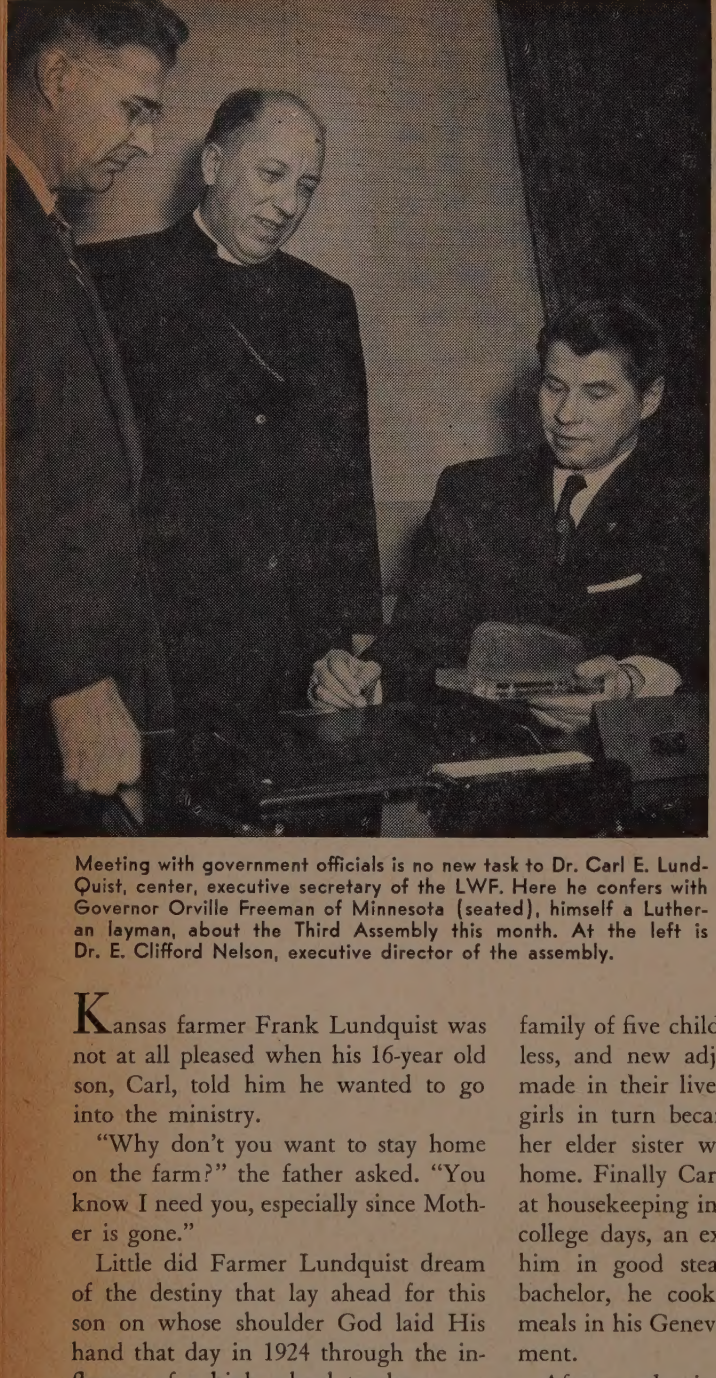
Lutheranism's Man of the Hour



Dr. Carl E. Lund-Quist



Meeting with government officials is no new task to Dr. Carl E. Lund-Quist, center, executive secretary of the LWF. Here he confers with Governor Orville Freeman of Minnesota (seated), himself a Lutheran layman, about the Third Assembly this month. At the left is Dr. E. Clifford Nelson, executive director of the assembly.

Carl E. Lund-Quist—

Lutheranism

Kansas farmer Frank Lundquist was not at all pleased when his 16-year old son, Carl, told him he wanted to go into the ministry.

"Why don't you want to stay home on the farm?" the father asked. "You know I need you, especially since Mother is gone."

Little did Farmer Lundquist dream of the destiny that lay ahead for this son on whose shoulder God laid His hand that day in 1924 through the influence of a high school teacher.

Dr. Carl E. Lund-Quist, who as executive secretary of the Lutheran World Federation is Lutheranism's "man of the hour" in 1957, was born September 19, 1908 in Lindsborg, Kansas, the fourth child and first son of Frank and Alida Lundquist. Eight years later this family of five children was left motherless, and new adjustments had to be made in their lives. Each of the older girls in turn became the "mother" as her elder sister was married and left home. Finally Carl, too, took his turn at housekeeping in his high school and college days, an experience that stands him in good stead as now, being a bachelor, he cooks most of his own meals in his Geneva, Switzerland apartment.

After graduating from high school Carl enrolled at Bethany College in his home town of Lindsborg, an institution planted by ambitious Swedes in this town that even now numbers only 2,000. His determination to enter the ministry of his church, the Augustana Lutheran Synod, led Carl through preparatory courses at college and on af graduation to enroll at August Seminary, Rock Island, Ill.

Those who came to know Carl his college and seminary days rec nized in him a congenial and unassu ing yet sincere and scholarly m whom they respected and who had real knack for getting along with eve one. Some of his closest friends ni named him "Lunky" and sometim when they liked to tease him ab the spelling of his name he adopted high school, they called him "Lu hyphen-Quist."

Student

But they recognized in Carl lead ship ability and they sent him off their representative to the meetings Lutheran college and seminary stude that were beginning to be held in late 20's and early 30's under the nam Lutheran Student Association of Am ica. Representatives from other ca puses around the country liked Ca too, and elected him national LSA president for two one-year terms (19 1933). It was in this association th Carl first met E. Clifford Nelson, th a St. Olaf college student, who beca Carl's successor as national LSAA pr ident. Dr. Nelson in 1957 is a profes at Luther Theological Seminary, a for the past year has been on lea of absence to be the executive direc of the Third LWF Assembly—next Dr. Lund-Quist, the man most respo sible for the Minneapolis meeting's s cess.

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Man of the Hour

William H. Gentz

As one looks back on his life story, it would seem God was preparing Carl very early for his present post, for on the night of the day he was ordained in 1936 he left for Europe to spend six months at an Ecumenical Seminar at the University of Geneva. This was Carl's first introduction to global Christianity, but a good beginning it was. One of the leaders of the seminar was Hanns Lilje, then the secretary for Germany of the World Student Christian Federation, now the Bishop of Hannover, president of the LWF since 1952 and the man with whom Carl has worked most closely in the development of LWF and its work since he became its general secretary. Also at that 1936 seminar Carl met W. A. Visser t'Hooft, then a general secretary of the WSCF, now the general secretary of the World Council of Churches with offices in Geneva. On the faculty of the seminar were such men as Switzerland's Karl Barth, one of the leading theologians of this generation; Martin Dibelius, brother of Otto who is now Bishop of Berlin-Brandenburg, a leader of the Evangelical Church in Germany, and East Germany's outstanding spokesman for Christianity; and Toyohiko Kagawa, Japanese Christian, one of the first native leaders to raise the voice of the world's younger Churches.

Pastor to Students

After Geneva's seminar Carl returned to the United States to become pastor of Concordia Lutheran Church on Chicago's North side. While serving this pastorate, Carl continued his interest and active participation in inter-Lutheran affairs, especially the Lutheran Student Association. He became a national adviser to LSAA, and one of the moving spirits of the "Ashrams" which began in 1936 and developed in subsequent years to be a great force in the spiritual life of generations of Lutheran students.

A man who has always had a "passion for anonymity," Carl was not in the foreground as a platform speaker at any of these Ashrams, or even at LSAA council meetings, but he performed the true function of an adviser and was always available for group or individual counsel. Many students found in him a trusted friend with whom they could discuss their deepest problems, and through whom God could lead them to clearer decisions.

This quality in Carl as well as his experience and interest in LSAA led the board of the newly formed Lutheran Student Foundation at the University of Minnesota to call him as their first full-time director in 1941. As pastor to students on the Minnesota campus Carl made a lasting impression on many lives and organized the foundation and its work among Lutheran students there that became the pattern for student work on many other campuses.

World Leader

From 1946-51 Carl served his church through the work of the National Lutheran Council, as director of the council's division of public relations under Dr. Ralph Long and later as assistant executive director under Dr. Paul Empie. In this position of interpreting for the Americans the work of the National Lutheran Council throughout the world, Carl renewed acquaintance with his old friends overseas and became well acquainted with Dr. S. C. Michelfelder who had gone to Geneva in 1945 and two years later became the first executive secretary of the Lutheran

The official flag of the Lutheran World Federation was adopted in 1951. Shown holding the proposed flag is its designer, the late Dr. S. C. Michelfelder (left), first executive secretary of the LWF. Looking on are Dr. Paul Empie (right), director of the National Lutheran Council, and Dr. Lund-Quist, who was then Dr. Empie's assistant.

Two of the men with whom Dr. Lund-Quist works most closely as director of the LWF are Bishop Hanns Lilje, (center), president of the LWF since 1952; and Dr. W. A. Visser t'Hooft (right), general secretary of the World Council of Churches.

World Federation after its formation at Lund, Sweden.

After five years with the National Lutheran Council, Carl was appointed early in 1951 to the new post of chief representative of the United States Committee in Europe and assistant to Dr. Michelfelder. Six months later, in September 1951, Dr. Michelfelder died as the result of a heart attack, and Carl was asked by the officers of the LWF to be acting director until the Hannover assembly the next year.

It was at this second assembly that the Lutheran World Federation came of age. Here the departments of theology, world service and world missions and the committee on Latin America were established and machinery put in motion to make possible the later department of information. As executive secretary of this new enlarged federation of world Lutheranism, delegates elected Dr. Carl E. Lund-Quist.

The last five years between assemblies has proven the wisdom of that choice. In his usual quiet but effective manner Carl has shaped the policies of the Lutheran World Federation and the destiny of the Lutheran Church for generations ahead. He has won the respect and admiration of churchmen and national leaders alike all over the world. He has the confidence of bishops and of church presidents, as well as local parish pastors and laymen with whom he has come in contact. He is looked to as one of the best informed people in the world on the status of the Church not only in the west but also behind the Iron Curtain. He has become, because of his demonstrated ability and dedication to the position that he holds, Lutheranism's "man of the hour."

LWF Accomplishments

When he is quizzed about the accomplishments of the Lutheran World Federation during the past five years, Carl likes to point to the following things:

A Cooperative Venture

1. There is a growing sense of responsibility among all the member churches for the support of the work of the Federation. Gradually under Carl's leadership the Federation has been winning the confidence of all the churches as a cooperative venture in faith rather than something dreamed up by "activist Americans." Fifty-five percent of the budget of the Federation, for example, comes from outside of America. This is the best rec of any international religious organi tion, and just a few years ago Am icans paid 90 percent of the bill.

The Younger Churches

2. There has been a strengthen of the "younger churches." Since advent of the departments, much the executive secretary's time can n be spent in visitation of churches far-flung parts of the globe. This bui up within the native pastors and le ers a confidence in the LWF and th Lutheran brethren. Native leaders is being given a chance in LWF cir that they have not had before. For first time, for example, an Indian he the Lutheran Church of India. One the highlights of this trend was "All-Africa Lutheran Conference" Tanganyika in November 1955 wh Africans were given a real chance express themselves about their comm convictions without interference fr the white man.

Working Together

3. The program of LWF has b more closely related to the churc For good reasons church workers h sometimes come into a country area to do refugee or relief work, a not related themselves to the chu in that area. LWF workers under Lund-Quist's direction now are sc pulously careful about getting perm sion and working together with established churches wherever they This has heightened the respect for LWF and strengthened its effecti ness immeasurably.

Exchange of Ideas and People

4. The exchange of ideas and p ple has been increased. Through change grants of the LWF, pastors a church leaders from many count are able to spend some months in other country to gain new insig learn to appreciate their fellow Luth ans and thus increase their own eff tiveness. Along the same line special in certain areas of church work h been invited to share their knowle

h churches of other countries. For mple, the Rev. Carl Mau spent some rs at the invitation of the German rch holding congregational steward- and evangelism conferences help- the local churches to set up a pro- m of their own.

nferences and Seminars

. Theological study and conferences e been encouraged. Perhaps the out- ding move in this direction was Luther Research Conference in y 1956 in Aarhus, Denmark when ther scholars from all over the world o have been working independently years met each other and shared ir knowledge. In a similar way the mmission on education has spon- ed conferences in its field and is ducting a Family Life Seminar t before the assembly this summer. series of theological conferences h a panel of speakers on the As- bly theme traveled through Europe month ago and several such teams now traveling and will be traveling er the assembly in the United States.

inority Churches

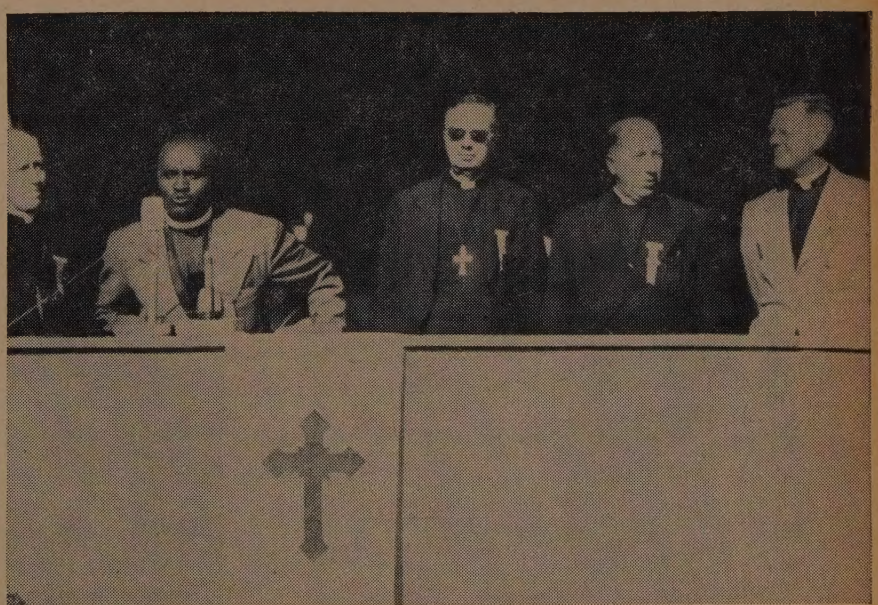
. Lutheran minority churches have n strengthened through contact with therans in other lands. Many of these churches have previously felt very lonely and outnumbered in, e.g., France, England, Hungary, Yugoslavia, Italy, South America. Through gifts of material aid, gifts of Christian and Lutheran literature, through conferences and exchanges of leadership, these churches have grown immeasurably in their ability to meet the situations in each of their lands.

Conflict With Communism

7. Contact has been kept with brethren behind the Iron Curtain. This is Lutheranism's toughest and yet perhaps most rewarding privilege. Here Dr. Lund-Quist has been personally involved. Together with other church leaders he spent several days in negotiations that resulted in the release and reinstatement to office of Bishop Lajos Ordass in Hungary. He was also the first Western churchman to be allowed entrance to Hungary after the October revolt. He made a trip to Germany just a month ago to see personally to the problem of obtaining visas for East German delegates to attend the Minneapolis assembly. There has been a real shift in the tactics of Communist government in their efforts to oppress the church, according to Dr. Lund-Quist. On the surface, and at the moment, he says, relationships between the churches and the communist regimes "are good." In fact they are "better now than at any time" since the communists took control after the war. But this doesn't mean the struggle is less crucial or determined. It is a subtle conflict in which the church is engaged behind the Iron Curtain and through the Lutheran World Federation and its leaders, Lutherans and Christians everywhere have a stake in it.

Thus the Lutheran World Federation has laid its course in the past five years and thus it will continue if Dr. Lund-Quist's concept of its destiny prevails at the Minneapolis Assembly. By persistent efforts to strengthen the hand of the Lutheran Church in every area of the world, Dr. Carl Lund-Quist through the Lutheran World Federation has had a real part in the direction the Church will take for years to come.

God could have used him back on the farm in Lindsborg too, of course, but this is the path that God led him to take and in which he is being used today.



rld Lutheran leaders were on the speak- dais at the open-air assembly of the -Africa Lutheran conference at Maran- Tanganyika, in 1955. Left to right they : Dr. F. A. Schiotz, president of the ELC; Rev. Stefano Moshi, a pastor of the Tan- yika Lutheran Church, who acted as in- preter for the foreign guests; Dr. Franklin rk Fry, president of The United Lutheran urch in America; Dr. Lund-Quist; and H. Daniel Friberg, Augustana Lutheran urch missionary to Tanganyika.

Children's Home of Bon-Secours

Albert B.

There is a section of Paris little known to touris grey, dismal, without character. It lies far to the of town, and is made up of such working-class quar as Belleville, Menilmontant, and Charonne. Here in monotonous poverty, on one of the many shabby str hidden by a high garden wall, lies a lovely gar with grass, flowers, and trees. The happy, excited vo of children are to be heard, for this garden adjoins Children's Home of Bon-Secours, the home of g help.

Here in this spot of green which breaks the st monotony of urban civilization, is the only Protes home for small boys in Paris. Yet this home is o one of the several charitable institutions of the theran Church of France. The home was founded al 100 years ago, and has already helped to mold sev generations of boys. Unfortunately the boy's home hard hit by World War II, and after the war it cl as a result of insurmountable monetary problems. pairs were desperately needed to restore the roof, heating system, the beds, the desks, the kitchen.

On one of the shabby streets of Paris, hidden by a high garden wall, lies a lovely garden with grass, flowers, and trees. The happy, excited voices of children are to be heard, for this garden adjoins the Children's Home of Bon-Secours.

It was through the efforts of the Church of Nor that this Parisian boy's home was able to re-open. Bis Berggrav sent a Norwegian pastor, the Rev. He Dahl-Johanessen, to Paris to study the needs of French Lutheran Church. At the suggestion of tor Dahl-Johanessen, Bishop Berggrav decided to every conceivable means of help to the French Luth Church, so that this home for boys might be re-oper Norwegian lay people responded magnificently: t

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Albert Ely, a graduate of our Seminary, is Chief settlement officer for France, and is also working assistant to a French Lutheran pastor.

vorked unceasingly to raise funds and to contribute heir time and talents in making bunks, closets, tables, hests, and many of the articles necessary for such an nstitution.

The home was reopened in 1952. At present the irector is a Lutheran pastor, the Rev. Henry Boussard. The boys attend the public school nearby, and receive eligious training at the home. There are many ac-ivities in which boys may participate. Thanks to gifts rom individuals in America, football uniforms have een purchased, and a keen interest has been aroused n the boys for this team sport. A boys' choir has also een formed, and this year choir robes were obtained or the boys as a result of gifts from Trinity Lutheran Church (ELC) of Thief River Falls, Minnesota. The oys' choir has sung over the French radio, and has ecently made a television appearance.

About thirty-five boys call Bon-Secours their home. ome of these boys are orphans, some are children of vidows or widowers who cannot keep their children at ome. Others are wards of the state, boys whose par-nts are unfit to keep children. It is in a Christian tmosphere of love and understanding that their fears re dealt with.

Take the case of Raymond. He arrived in October, lowering at anyone and everyone, his lips drawn ightly across his wan face. He had been expelled from everal boys' institutions—his last chance was here. The irst months were indescribable. It was a struggle with-ut let-up, and which appeared to be without end. Then it was discovered that all his life he had been playing second fiddle to a smaller brother, overtly and unjustly preferred by the mother. As compensation for the lack of affection, Raymond sought by all the means at his disposal to draw attention to himself.

His brother, who was also living at our children's home, developed a bad cold, and the mother transferred him to a school in the country. Then we were able to concentrate all our solicitude on Raymond. Like a plant without sun he had grown without affection, but he understood quickly that we really loved him. After a period of hesitation between the old habits and new ones—for bad habits don't die quickly—Raymond was no longer a "case." Since then he has left the home to go to work, but he often returns, ready to help with any and all tasks, laughingly evoking the memory of some of the more outstanding pranks which mark his past.

The children's home receives no official subsidy from an already poverty-stricken Church. It survives by the very minimal charge for board and room made for those who can afford to pay, and also by gifts from those who are interested in the home and in the very necessary ministry of love performed here in the heart of Paris. The wonderful people of Norway have not forgotten their Christian brothers in Paris, and each summer a group of Norwegian lay people come to Paris to work in the home, to clean, to paint, to repair broken desks. And in doing so, by thus giving witness to their faith in Christ, these Norwegians, drawn to work and to serve in a foreign land for the needs of others, show how truly Christ does free and unite.

EDITORIALS

Communism and the Assembly

As the opening day of the Third Assembly of the Lutheran World Federation approaches, it is apparent that a subject which, while important, is certainly by no means the most important to come before the Assembly, is getting a major share of the public's attention. We refer to the question of what attitude the Lutheran World Federation should take to Lutheran Churches behind the Iron Curtain.

It has amazed and saddened us to see how avidly the secular press has seized upon that subject, and how Christian people have singled it out for special comment. For example, the *Minneapolis Sunday Tribune* recently ran a series of three articles under the general title, "Who Are the Lutherans?" The third one dealt with the Assembly. While only a fraction of the article itself dealt with the subject of Communism in relation to the Assembly, the continuation headline proclaimed in bold, black type, four columns wide, "LUTHERANS to Discuss Communist Issue."

We have received several releases from the so-called (and badly misnamed) "American Council of Christian Churches" which take time off from their self-imposed task of damning the World Council of Churches as a Communist-influenced organization, to include the Lutheran Federation in its general decree of condemnation. There has been talk that this organization might picket the Assembly! There has also been talk about the danger of demonstrations on the part of refugee groups against church delegations from their Communist-dominated homelands.

All this is saddening in the extreme. It reminds us of some of the utterly ridiculous statements we heard and read during the Evanston Assembly of the World Council of Churches, statements of which Americans should be heartily ashamed. It will be well for those who are most intimately concerned (and that includes *all* Lutherans who are members of Federation Churches) to keep their thinking straight. What are the facts? Briefly these:

It is quite true that the relation of the Federation to Churches in Communist-dominated lands will be discussed at the Assembly. That is as it should be. There is honest difference of opinion among Federation leaders as to the right course to pursue. On the one hand, there are those who believe that all relations with those Churches should be broken off. On the other hand, there are those who contend that only by continuing such relations can the faithful be encouraged to maintain their heoric stand. With such sharp differences opinion, of course there will be discussion—and, hope, clear-cut decision. But let the subject be discuss as it ought to be, on the floor of the Assembly.

It is also quite true that there will be representat of Churches in Iron Curtain countries. The N Bureau of the National Lutheran Council recei listed the following: Estonia, Latvia, Hungary, Pola Rumania, Yugoslavia, Czechoslovakia, and East G many, as having been invited to send delegations. only four instances have the governments granted mission, but it is expected that others will be permit to come.

It is even possible, perhaps probable, that some of th who come will be more than a little tinged by Co munism. Concerning that, however, it is to be no that none of them will be delegates to the Assembl merely official visitors. And, as the president of the sembly, Bishop Hanns Lilje of Hannover, said upon arrival in the United States, "We will not be foo If there is a man who is just a servant of the ot system (atheism) and who does not really care Christianity, we would soon find him out." In comm on that fine statement, may we not add that we won what kind of Communist it would be who would able to overshadow and out-influence heroes of the fa like Lilje himself, like Dibelius, like Ordass. We s pect that the voice of a person espousing what Lilje c "the other system" would sound tinny indeed in c trast to the witness to the truth which will swell l a mighty chorus from the lips of those who have suffe for the faith as so many of our European visitors have

In the book *Lutheran Churches of the World* (m tioned in these columns in our issue of July 16) i notable section on "Europe's Minority Churches," wh include those behind the Iron Curtain. The writer is Rev. Laszlo G. Terray, director of Foreign Relief the Church of Norway, an expert in the field. Disc sing the difficulties of the Church in a Commu dominated country, he shows that Communism may w have been "for the Church a scourge in the hand God, but in such a way that the Church by the gr of God was again brought into serving the people amo whom it lives." He adds that "the Church will be the crucible in the future as well," and concludes t "the future life of the Church in eastern Europe is the utmost importance for its fellow Churches all arou the world." He admonishes us that "it is therefore

remely important that we support the Church there with our prayers and with our concern to stand by with spiritual and material aid."

It is in that spirit that all of us must approach the difficult subject of the Federation's relation to the Churches in Communist dominated countries.

Advertisements in the "Herald"

Our readers will find a limited amount of commercial advertising in this issue of LUTHERAN HERALD—for the first time in more than 15 years. We discontinued such advertising during the war, when paper rationing made it difficult for us to publish full-sized issues.

Two reasons have caused us to return to our former policy. In the first place, carefully selected advertisements can be of service to our readers and to their congregations. Only such firms will be given space as are in a position to supply articles and services which are of genuine worth to our constituency.

Secondly, the income derived will help us offset to some extent the very large deficit we have at present. The increase in the size of our staff, as well as the greatly improved format and appearance of the paper, have lifted our deficit beyond what can be easily justified. Income derived from the sale of advertising space will make it possible to keep the deficit somewhat within bounds.

We wish to assure our readers of two things: that the amount of space devoted to advertisements will be strictly limited; and that each advertisement will be carefully scrutinized before it is accepted.

Best Christmas Wishes!

The story, as recorded in our favorite daily newspaper, began, "The temperature was a blistering 95, but five Protestant churches here celebrated Christmas Sunday." "Here" was Vicksburg, Michigan, and the churches involved were Methodist, Evangelical, United Brethren, Assembly of God, and Free Methodist—the complete roster of Protestant churches in the community. There were Christmas trees properly decorated, Christmas hymns, and Christmas sermons.

The reason for this "Christmas in July" celebration? said the pastor who fathered the idea, "It is a protest against the commercialism that accompanies Christmas in December."

Rather childish, perhaps, and certainly not an idea likely to spread, nor, for that matter, likely to attain permanency even in the village that gave it birth. Nevertheless, one cannot but sympathize with the pastors who sponsored it and the congregations that adopted it. It would be quite an experience to have the hymns of Christmas fall on ears that have not been dulled by having them dinned in for weeks from every department store in town; and to have the lovely trappings of a Christian Christmas sparkle before eyes which have not seen them for weeks on end on every street corner.

Do you suppose that the commercial interests could be persuaded to adopt a "Christmas in July" policy so that "Christmas in December" could again become a Christian holy-day season? Probably not.

"Slowly, Slowly!"

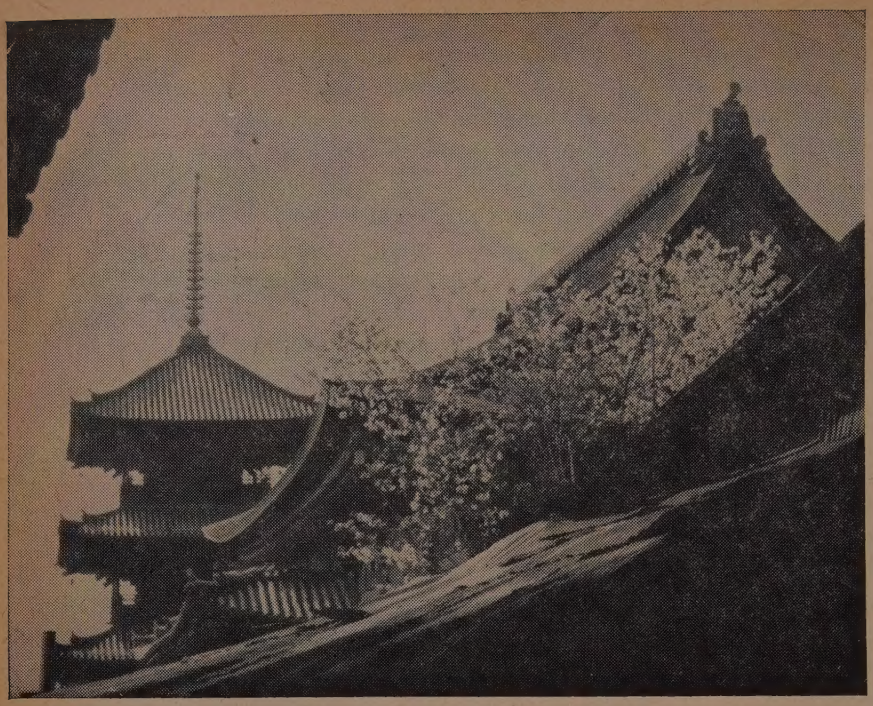
One of the editor's grandsons has recently added the word "slowly" to his vocabulary. On every occasion which to his two-year-old mind seems appropriate he intones solemnly, "Slowly, slowly!" It has occurred to his grandfather on too many occasions lately that it would be well if some of his letter-writing constituents would speak those words to themselves a few times before they deliver themselves of their grievances via the United States Mail.

Which does not mean that we have been receiving too many letters (no editor ever receives as many as he would like to have). But it does mean that he has been receiving too many which should have been written much more thoughtfully and deliberately. So we suggest the following for careful consideration:

Is it really necessary for some folks to take it as a personal affront when someone disagrees with them? It is, after all, not exactly a sin (nor is it unLutheran) to see in Billy Graham a blessing from God. Yet we seem to have readers who dash to the typewriter whenever someone (on the staff or otherwise) has a good word to speak for the famous evangelist. Conversely, there are others who seem to believe (and who certainly write) that the slightest criticism of Billy Graham brands one a hater of evangelism and a victim of jealousy toward a preacher "who does a whole lot more good than you do." And if it is not Billy Graham, then it is the lodge (for or against); or the use of liquor (including wine in the Communion); or dancing; or almost any other subject on which there can be difference of opinion.

We do not plead for indifference to matters of real concern (and all those we have listed *are* of deep concern). But we do plead for reasoned, temperate thinking and writing. It is quite as easy to break the Eighth Commandment via typewriter and paper as it is by word of mouth.

The two-year-old speaks more wisely than he knows when his advice is "Slowly, slowly!"



A story from Japan that tells of incident that might have ended tragedy . . .

Miracle in Japan

Stanley Klemsrud

I was busy shaving, getting ready for the Wednesd evening night of fellowship in our church—Bible stu and prayer. The doorbell rang, and as I started dov the stairs, I heard my wife open the door. In stumbl a young man whom I had been trying to help find s vation in the Savior. The man had been drinking. I h seen him just that afternoon, but we had not parted ve pleasantly. I thought I would never see him again, b I had not counted on the work of the Holy Spirit.

He had come that afternoon to tell me that he w giving up Christianity. He had, at one time, asked f baptism and he had come quite regularly to instructi class, but he was playing a Japanese type of stock mark and he said Christianity was interfering with his succ at gambling. We have had others who made decisio to follow Jesus but after a time fell away. This is o of the heartaches of our work here in Japan. I tried reason with him from the Word of God, showing hi the folly of this, but he would not listen. Finally, as was leaving, partly in exasperation and partly fr remembering the verse, "Whatsoever ye shall bind earth should be bound in heaven," I said quite strong "All right, if you want to go to hell, go ahead. Goodby

I didn't think I would see him again, but here he w in the genkan [door]. He began to sob and said, "Sens [teacher], I have something to confess to you. I ca here tonight to kill you. Yes, to kill you. Because of wh

ou said to me, I went and filled up on sake [rice quor].

"Then I came back, and on my way here I picked up big rock, for I was going to kill you. When I got to our gate, something made me throw the rock away. I on't know why. Oh, Sensei, can you ever forgive me?" And he took hold of my shoulders, sobbing. I knew who had stopped him—it was the Lord.

I led him to my study, and as we sat there, it was my privilege to tell him of the love of Jesus who forgives s all our sins. Because He has forgiven me my sins, would forgive his. Then I asked him to forgive me or speaking so harshly to him. That night we walked ogether to church, and on the way he spoke of how vonderful it is to have a heavenly Father, and to know ve are all brothers in Christ. Yes, he accepted my forgiveness and he accepted Christ's forgiveness, and that nade everything all right.

I could not but be amazed at how gracious and wonerful the Lord is and how powerful, for when we rise o battle with Satan in God's strength, Satan must flee efore Him. That night he confessed to our group what e had intended to do and then what the Lord had one. Several times since he has told me he still has much to learn about Christianity. But he knows his heart is different because before he was often discouraged and now he has new joy in his heart.

He was baptized yesterday. Following his baptism, he gave us this witness: "I am just a poor, weak, foolish sinner, but the Lord has saved me. I thank Him with all my heart. A verse which is precious to me is this, 'For God so loved the world he gave his only son, that whosoever believes in him should not perish but have everlasting life.'"

Will you pray for this young man and others like him? He is now just beginning a new life as a Christian and has many problems to face in life. We know God's grace is sufficient, for His strength is made perfect in weakness. God has said so, and we believe it. Yes, we know it is so, for we have experienced it. I am not discouraged. I have recently experienced more than ever before what a joy it is to witness for my Savior. Therefor we thank Him for it, and we thank you for your prayers. Your prayers are bearing fruit. They must have helped protect me that night and opened the way for God to change this man's heart. I have no other explanation. It was a miracle of God.

Wanted - - Church Organists

Oscar R. Overby

More church organists are wanted. Somehow the rhythms of modern living tend to draw the talents of youth into countless channels, except that which leads to a career on the pipe organ bench. In a number of congregations the pastors have difficulty in finding a single person who is prepared to play the simple hymns on piano. This unfortunate situation might warrant thorough analysis. For, indeed, those who have gone ahead and mastered the techniques necessary to manipulate a pipe organ will bear witness that it is a most rewarding adventure. We shall not argue this point—just take it for granted.

We are interested in finding methods for improving the situation. To counteract the influences of an automation age we hasten to urge parents to steer boys and girls to take interest in piano lessons. Then let us ask our piano teachers to include our good hymns and chorales in their recommended teaching material. They can be very effective as training assignments. In this procedure several basic objectives may be implemented.

Another approach which merits much consideration has to do with the pipe organ in the church. This instrument is sturdy and can stand much more usage than it usually receives. In short, we should open our church doors and invite our would-be organ players—boys and girls—to come to church and use the organ for regular practice. This procedure would build interest and make available an instrument for ground work which otherwise is very difficult to find. We should encourage a full schedule of youthful performers. The organ will not suffer, but the interest and know-how for development, as well as increased appreciation for the Church and its work, will take on new dimensions. We may well find that right under our own church roof we have the means for initiating new careers in the organ field.

This approach has been tried in some churches, and the results have been excellent. No problems have resulted; only a little extra supervision is necessary. To master the art of playing the pipe organ demands an early start. Hence, anything that can be done to provide the opportunity for practice will be timely. In this way we can make better use of our organ investment. Boys and girls will find a new kinship with the Church. This is a matter that could be assigned to the local music committee for further study.

Built

A Picture Story by James A. Ryberg

Photos by Haugen Studio

Opening day at the Missoula convention saw thousands of young Lutherans gathering to register for the six-day convention in Montana. The huge "Howdy" atop the covered Montana State University ice rink was symbolic of the generous Western hospitality enjoyed by the leaguers. The large white cross on the hill (to the right of the pole) was made of canvas staked out by Leaguers who wanted to announce to the city that their convention theme, "Built on the Rock," means allegiance and service to Christ alone.

To ease the traffic jam on the opening day, a sheriff's mounted posse, a forestry service helicopter, and local radio amateurs armed with walkie-talkies were pressed into service to augment Missoula's regular police and civil defense workers.

Missoula's Mayor James A. Hart was presented with a squealing Minnesota pig following his welcoming address to the convention. The unusual gift came from Little Falls, Minn., proud of its claim to be "The Little Pig Market of the World." Mayor Hart accepted the pig from Don Burton (second left), who made the presentation on behalf of 11 Leaguers from Little Falls. In his welcome to the leaguers, Mayor Hart said, "We expect to receive a lasting benefit from your having been with us. How could it be otherwise, with some 9,000 or more Christian youth living in our homes and sharing with us the idealism and dedication radiated by such meetings as this? We know that this week will be one of lasting good in your lives. Your own prayerful purpose will assure that result."

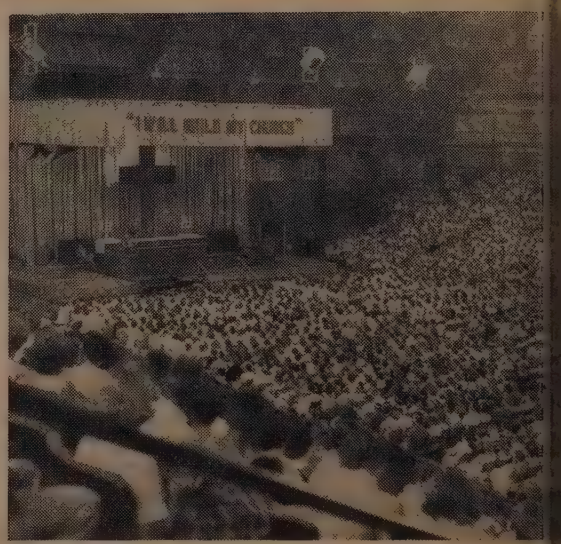


Photo by Ryb

A portion of the 9,000 Luther Leaguers who daily jammed the Field House at Montana State University, site of the Missoula YPLL convention. Shown on the platform addressing the huge throng of teen-agers is Youth Director Carroll L. Hinderlie (in pulpit). Theme for the convention was "Built on the Rock," from the familiar hymn.

Typical of the deep spiritual concern of the 9,000 Leagu soula was this group from Harmony, Minn., who cond own evening devotions daily. Shown here outside t the Rev. Walter G. Johnson (right), pastor of Gre theran, leads 43 Leaguers and adults in prayer.

...e Rock

Last month in Missoula, Montana, more than 9,000 teen-agers of The Evangelical Lutheran Church demonstrated in a thrilling way that the future of the Church will be in good hands.

For six days, this vast throng of ELC youth virtually took over Missoula (population 35,000) for the greatest and largest biennial convention of the Young People's Luther League in 34 years.

Described as the "last" YPLL convention, the influx of teen-agers into the Western Montana lumber and tourist center filled 2,400 hotel and motel rooms, overflowed beyond Montana State University's dormitories into 1,000 cots borrowed from the Air Force, and into 3,500 private homes. Tourists were warned to stay away from Missoula during the six days of the convention, July 16-21.

Much could be said about how these ELC youth grappled with aspects of the convention theme, "Built on the Rock," but the best evidence of their coming maturity and future leadership qualifications came in the thoughtful resolutions they prepared as the great conclave came to an end.

Photo by Ryberg

Western-clad Lutheran youth formed a welcoming committee at the Missoula airport to greet Bishop Hanns Lilje (wearing clerical collar, black suit) and Mrs. Lilje, of Hannover, Germany, as they arrived to participate in the YPLL convention. On ramp, at left, is the Rev. Myrus L. Knutson, Los Angeles, convention manager, welcoming Bishop and Mrs. Lilje. At the right is the Rev. W. Gordon Smedsrud, Ames, Ia., YPLL president.

ove: Four young Leaguers sought out ELC President Fredrik Schiotz and Bishop Hanns Lilje, president of the Lutheran World deration, to confer with them about the ministry. Special group nselling sessions were conducted during the YPLL convention youth wanting to know more about the ministry, missions and ish work. Convention manager Myrus L. Knutson predicted that least 100 young men" had decided to prepare for the ministry cause of the Missoula convention.

Taking a leaf from the pages of American history, the Luther Leaguers urged youth representation on boards or councils of home parishes. "Taxation without representation caused the American rebellion," they reasoned, "and responsibility without authority causes youth rebellion."

To back up this action, the youngsters urged that "every teen-ager should be a tither," and they called for "at least 2,000 Leagues in the YES (Youth Education in Stewardship) program before the union."

These resolutions were thought through and developed in 300 teen-age-led "cell groups," which met daily following a Bible study led by the Rev. Dar Roa of Minneapolis. The youth delved deep into problems of vocations, military service, courtship, marriage and dating, and into other aspects of practical everyday Christian faith among teen-agers.

They advised Lutheran youth to "refrain from early marriages," stating that Lutheran girls ought not to marry "until they have been adequately trained to accept responsibilities of womanhood in a Christ-centered home." Further, they called on the Church to provide guidance for marriage preparation through "Bible-centered discussions on love, sex, and courtship." To cap these thoughts, the YPLL delegates suggested that "every Lutheran couple" ought to "plan larger families which will lead to more unified Christian homes."

As for vocations, the ELC youth said every young Christian should be "dedicated to a high calling for

The 9,000 Lutheran youth attending the Missoula convention of the YPLL formed 300 "Cell Groups" to think through and act upon their own teen-age problems in the light of their Christian training and experience. Subjects discussed included vocations, military service, marriage, dating, and other areas involving the daily life of a Christian youth. The groups met daily to consider youth's needs, how the Church could help to solve these problems, and to formulate their discussions into resolutions to guide the future of the YPLL. Each group was led by a specially-trained teen-ager, and no adults were present in any cell group.

God, in whatever service to mankind his gifts fit him." They especially urged Lutheran youth to "seriously consider" planning for careers in foreign service, both industrial and diplomatic, "because of the lack of Christian witness in the field."

The teen-agers further commented that "America's people are suffering from political complacency," and they urged youth to participate actively in politics, according to Peter's admonition: "Be subject to every human institution."

Concerned that Christians express their faith through citizenship, the YPLL agreed that "any Christian youth organization which refuses membership because of racial differences has given up its right to be called Christian," and added, "Racial discrimination should not be practiced among employers."

Spiritual highlight of the convention came in a special Saturday night "discipleship of silence," in preparation for a 6:00 A.M. Sunday morning communion service. The communion service, dimly lit by the early dawn, took almost three hours. The Elements were served the youthful throng by 150 pastors, with 700 teen-agers kneeling at each successive Table before the huge altar.

What did Missoulians think about this "invasion" of their city by 9,000 young Lutherans? Said City Manager Alan W. Cuthbertson, "I have never seen a more well-behaved group of young people at any place or at any time." He added, "The convention was a mo gratifying experience of orderliness and courtesy."

And, 125 miles away, the Butte, Montana *Standa* commented in a lead editorial: "Montana has been th scene of a world-shaking event, the convention of th Young People's Luther League." The paper added, " the Montana Grizzlies (MSU's football team) cou draw as large a crowd, . . . it would be a boasting poi for years to come. We would say that interest in r ligion is picking up."

In the words of Mary Ann Olstad, 17, of Kathry North Dakota, "This week in Missoula has been a mou tain-top experience of coming closer to God." And 9,0 others will undoubtedly add a fervant "Amen."

Photo by Ryber

New officers of the Young People's Luther League, shown here sin ing following their installation at the concluding festival servic in the football stadium at Montana State University, are, from lef the Rev. W. Gordon Smedsrud, Ames Ia., re-elected presiden the Rev. Gordon A. Selbo, Mobridge, S. D., renamed first vic president; Ronald Moen, Larimore, N. D., Pocket Testame Movement secretary; and Donald Burton, Little Falls, Minn treasurer. Not shown are Paul Rogness, St. Paul, Minn., secon vice-president; and Miss Krestie Lee, Aberdeen, S. D., secretar

The top five vocalists from the Missoula convention are show here with the president of the Choral Union, the Rev. Mandu A. Egge (left), of St. Paul, Minn. Each received $50 scholarship one to each of the ELC's five church colleges. The winners wer selected from among 70 contesting for the awards. From lef Pastor Egge, Gary Kent Lee, Northwood, Ia.; Judie Lindekuge Spencer, S. D.; Joyce Jameson, Rushford, Minn.; Carolyn Letnes Hendrum, Minn.; and Paul Allen, Fargo, N. D. In addition, Gar Lee and Judie Lindekugel received $50 scholarships from th Choral Union, as top boy and girl soloists in the competition Winning an ensemble contest was the Augustana Academy Ma Quartet, from Canton, S. D. They were among 11 vocal group in the competition.

Featured in a panel of foreign guests at the Luther League convention were, from left: Pastor Zefania Retovona, Madagascar and Sugita-San, Japan. The overseas guests discussed problems common to Lutherans in the U.S. and their own nations. Among questions they answered were what happens to a youth who becomes a Christian despite family opposition, whether it is easier to be a Christian in the U.S., and problem of being a practising Christian in a country where the national culture is predominantly non-Christian. Others included in the panel were Samih Ismir, Jerusalem (Jordan); Pastor Douglas Makhathini, Zululand; the Rev. Anton Halvorson, St. Paul, Minn., ELC missionary; and Dr. A. S. Burgess, panel moderator.

"Amahl and the Night Visitors," a one act opera by Gian-Carlo Menotti, was presented by a cast of 53 Leaguers and 11 adults from Our Savior's Lutheran Church, Menomonie, Wis. Here, Amahl, a crippled boy of 12, played by Terry Kuester, and his mother, Mrs. Beatrice Boe, are shown during a scene from the production. The story described how Amahl entertained the Wise Men on their way to Bethlehem when Christ was born, of the simple gift the little shepherd boy gave them for the Christ Child, and of the miraculous gift he received in return.

Above: Highly popular among the many exhibits prepared for the Luther League Convention was this "Parish Education Quiz" booth, which featured daily questions and answers on aspects of Christian living. Questions were featured in a daily box in the Missoula Missoulian, which gave over a full page daily for the convention news page, edited by James A. Ryberg of the ELC's public relations office. To add incentive, Mrs. Mabel Sihler of the Education office offered silver dollars to the first five boys and five girls who brought in correct answers each day.

A highlight of the Missoula convention was a "Wild West Rodeo" performed especially for the 9,000 Luther Leaguers. Here, Youth Director Carroll Hinderlie raises his hand in triumph after roping and tieing a young calf. To subdue the spirited little animal, the Rev. Oscar Anderson, Moorhead, Minn., took a horse and held the calf from running while Hinderlie gingerly advanced on the calf and eventually dumped and tied him. Total time was 74 seconds (cowboys usually making it in 17 or 18 seconds), but Oscar and Carroll won over another team of pastors who failed to tie their calf at all.

Below: It's goodbye and thanks to Missoula as a Pacific Northwest delegation boards a special train for Seattle. Four special trains and 68 chartered busses, plus hundreds of private automobiles, brought the 9,000 Luther Leaguers to the Missoula convention.

Meditations for the Family Altar

J. R. Hesten

TOWARD THE TENTH SUNDAY AFTER TRINITY

The Epistle: Romans 5:12-21

The Gospel: Matthew 11:16-2

Monday, August 19
USE YOUR GIFT
Read I Corinthians 12:2-11

To each is given the manifestation of the Spirit for the common good.

When you read this passage in its entirety, one thing you are apt to do is look for the gift that the Holy Spirit has given to you. And you will find that it is wisdom, or knowledge, or strong faith, or another among those Paul lists.

But the important thing, after agreeing that the Spirit has blessed you with something special because you are a Christian, is to ask whether or not you are putting this gift to work. It is "for the common good" that you are to use it.

Now then, what is your gift? Is it strong faith? Use it! And by that is meant more than just letting it take care of yourself. Let other people be exposed to it so they will be encouraged to let the Spirit bless them also. Many people have come to Christ because at one time they noticed how meaningful He was in the life of another person.

Help me to show my gratitude to Thee, O God, by putting my gift to work. Amen.

✚

Tuesday, August 20
QUESTION OF TIME
Read Luke 19:41-48

"Because you did not know the time of your visitation."

Here is a word for the lukewarm from the lips of the Savior. He speaks in love, but His words are words of warning. Jerusalem had had its chance but did not take it. Its gracious day of visitation went by unused. Jesus was there in their midst, but they threw Him out. Not in hatred, but in pity and sorrow, Jesus spoke.

How dangerous it is to be so close to salvation and not have it! The day of visitation may be long and still go past without doing what God wants it to do for the person who is without Christ.

How carefully we must search our hearts! It is a question of time. Now is the time of grace. Now is the time to be saved. Not tomorrow, not next year, not "after a while," but now.

Where salvation is neglected it is only a question of time before the awful consequences of wasted visitation come home to exact the price of neglect. Come to Christ now, to be saved and useful to Him.

✚

Wednesday, August 21
DESPITE OUR SINS
Read Romans 5:12-21

The free gift following many trespas brings justification.

The themes Paul writes about in t Book of Romans are deep and heavy, a sometimes it is difficult to follow h in his thinking. In this passage he talking about law and grace. And t wonders of grace are made to shine.

Because Adam sinned, all men si Where there is sin there is death. B because Christ made grace possible by b coming sin for the sinner, there is a w out. The only wages a man can earn f being a sinner is death. Salvation fro death does not come through any earni on the part of the sinner; it comes a free gift on the part of God throu Christ.

Despite our sins we may be saved. TH is the great truth of the Gospel. That do not mean that we should "go ahead an sin" as though God will take care of Rather, it should work in us a carefulne that we do not tempt our gracious Fath in heaven.

✚

Thursday, August 22
PIGEONS OR PRAYERS?
Read Matthew 21:12-22

"My house shall be called a house of prayer."

This is one of the few times that Jesus showed His righteous anger. They were misusing the Temple. It was a place meant for high purposes, but they had turned it into a place of business. You could hardly tell it from a market place or a bank. You could see more caged pigeons for sale than you could hear prayers offered up to God in faith.

After driving the offenders out, Jesus proceeded to heal the blind and the lame who were at the temple. And a chorus of children's voices cried out, "Hosanna to the Son of David." Healing and praise! This was what the temple was for.

And this is what the Church is for. Not a means to gain something earthly, like friends, or business, or position. Active faith brings salvation, and the Church is meant to be an aid in growth of the spirit. Prayers are more important than pigeons. The things of God are not meant to be used for our selfish ends; they are to be used of God in the fulfillment of His ends.

Friday, August 23
BE SURE
Read Hebrews 3:12-4:1

Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it.

According to the writer of the Book of Hebrews, there were those who had been exposed to the promises of God and had been invited to believe in them and accept them. But they did not "enter into his rest." The reason was "the message which they heard did not benefit them, because it did not meet with faith in the hearers."

The same good news of God's promises has come to us. And it can and does happen to this day that many people miss it because they do not accept it. They do not let the Spirit put faith in their hearts and lead them in the way of it.

"Take care," the writer says, "lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God." Help one another to be sincere, and pray for one another that each one may be sure. It is necessary that we be sure; hold that confidence to the end. Salvation is not a matter of "maybe"; it is *must*.

Saturday, August 24
QUITTERS
Read John 6:66-71

Jesus said to the twelve, "Will you al go away?"

There are two kinds of quitters; th sort who quit Christ, and the variety wh quit the world in favor of Christ. Th last-named are exactly the ones Christ seeking among people.

There always have been many wh want to get started with Christ. Startin is not always hard. You can go into with the idea, "If I don't like this I ca always quit; I can pull out." And the do. Our Lord does not want quitters o this order.

He wants those who want to quit liv ing for themselves; those who want t quit living for sin. He wants those wh are all through letting the world ha its way; who see death in all things trans tory. He wants quitters who have finishe with serving Satan and who want to serv the Lord. He wants those who, with Pete can say, "Lord, to whom shall we go You have the words of eternal life; an we have believed and have come to know that you are the Holy One of God."

BOOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

Lutheranism Summarized

LUTHERAN CHURCHES OF THE WORLD, Augsburg, 317 pages, $3.50.

This book really "covers the water-front." For a contemporary look at the Lutheran church and an evaluation of its mission and opportunities, it will serve a unique purpose. It should be in every Lutheran home as a handy reference work, for it will be impossible within the covers of any single volume to find the information about today's Lutheranism as within this one.

Bishop Hanns Lilje, in his chapter on *Churches of Central Europe,* provides a short but superb summary of the history of Lutheranism in preface to his discussion of the present European situation. Pointing out that the Reformation, which split the historic church, realigned empires and loosed gigantic intellectual and spiritual forces in its wake, was peculiarly a phenomenon of faith and not a politico-economic movement, Dr. Lilje refers to Luther's discovery in these striking words, "Yet this remarkable experience, which remained unforgettable to him after thirty years, consisted of nothing else than an exegetical discovery!" Could anyone have stated it better?

There are seven chapters in the book. From "Central Europe" I turned to the third chapter, *The Scandinavian Churches* by Dean Ragnar Askmark of the Gothenburg Cathedral, since I have some curiosity over against the land of my fathers. With the swift strokes of a painter he sketches the present plight and promise of the churches in Sweden, Denmark, Norway, Finland, Iceland, and Greenland.

Dr. E. Theodore Bachmann, professor of Church History at Pacific Lutheran Seminary in Berkeley, California, has contributed the incisive chapter on the North American churches. Finishing this chapter, I sat with a sense of having read a sweeping epic, moved by the writer's ability to compress into a few pages the salient facts of a complex pioneer history and simultaneously his ability to infuse into his history the breath of the poet and prophet. The appraisal of the theological picture in current American Lutheranism is sketchy but well done, and the Canadian scene is given an abbreviated two pages.

The great continents of Asia (Bishop Rajah B. Manikam, India) and Africa (Dr. Fridtjov Birkeli, Geneva) receive treatment which discloses an understanding of the ecclesiastical and the ethnic world on the brink of monumental developments for the whole of Christendom. The reader is left to wonder what wealth of spiritual insight the great East will give to the whole of Christendom as the future unfolds.

Europe's Minority Churches, the diaspora, are reviewed by Pastor Laszlo G. Terray of the Egede Institute, Oslo, Norway. To the American readers, most of whom stem from Germany and the Scandinavias, this chapter will provide a new and unexplored terrain. The convulsions of the recent two decades have dramatized the faith that has made many of these groups give modern meaning to the suffering and martyrdom which glorify the Church throughout the centuries.

The concluding chapter on Latin America by Stewart Herman, while containing a significant historical material, becomes a preview of what may in the next century be one of the truly exciting frontiers for the Church's mission.

All in all, whether in preparation for the Lutheran World Federation Assembly or not, every thoughtful member of the Lutheran church ought to have on his bookshelves this highly significant volume.

ALVIN N. ROGNESS
St. Paul, Minn.

Exposé Exposed

PEOPLE'S PADRE, by Emmet McLaughlin, Beacon Press, 288 pages, $3.50.

This is another of the "exposé" type of books, several of which have been published in recent years by Beacon Press. This volume is in the tradition of those by Paul Blanshard seeking to "tell the truth" about Roman Catholicism. The chief difference between this book and Blanshard's is that McLaughlin is an ex-priest who writes on the basis of his own experience within the Roman Church.

Briefly, this is the story of a former Franciscan priest who was led from doubt to doubt until he finally chose to leave the priesthood and the church and to continue as the lay administrator of a hospital in Phoenix, Arizona.

McLaughlin reacted against the domineering legalism of the hierarchical system of the Roman Church. He details his own experience as he began to question more and more the undemocratic and totalitarian system under which he lived and worked. Finally the break came. McLaughlin resigned from the Franciscan order and the priesthood.

There is much which is enlightening and encouraging about this story. McLaughlin is in love with the American ideals of democracy and human brotherhood. He has evidently been an excellent hospital administrator. His story is factual and is a helpful addition to the record of defections from Rome. He apparently bears no malice.

But, essentially, McLaughlin is still a Roman Catholic. His departure from the Church was not prompted by any personal experience of the meaning of the Gospel. His was not a realization of the evangelical truth of forgiveness of sin and freedom in the Gospel. There is no Christ-centered religious experience here. This is rather the story of an intelligent, dedicated humanitarian who grows weary of the emptiness of Rome's religion and who then reacts in the direction of the "American way of life." He still believes in God and prays. But the experience he has had is not religious in the Scriptural sense but moral, cultural, and psychological.

This book is being widely advertised and even sold in Lutheran and other Protestant Churches. When a voice is raised against Rome, for whatever reason, it catches the imagination of many pious Protestants who see themselves serving God and truth when they attack Rome. This book had better be promoted carefully and read with understanding. It may be a part of the record of man's continuing quest for personal freedom but it is hardly a contribution to the meaning of Protestant Christianity.

SIDNEY A. RAND
Minneapolis, Minn.

The Layman's Theology

LIFE, DEATH AND DESTINY, by Roger L. Shinn. *(Layman's Theological Library),* Westminster, 95 pages, $1.00.

The author presents a "nutshell" review of his book in the last chapter. This reviewer can do no better than to quote it here.

"We started with some common questions about the ways of God with men in life and death. We hunted for an answer by trying to find what God does to people in their history. We found just that what he did in Christ convinced some people that here was the clue to his ways with men. We watched the clue develop into the Christian testimony. And we compared that testimony with some other beliefs that Christians try when they want to dodge God. We examined the testimony about God's power in human history. We saw signs of his activities—though not the activities that just anyone might expect. We examined the testimony that God is the eternal Lord over death, Author of the new creation. We found in this whole Christian testimony the conviction

that God offers the healing and completion that we cannot give our own lives and history."

Although the book may be properly called "difficult," the reader who tackles it will find very entertaining reading. The author discusses his subject in a highly interesting and sometimes even jovial style which will no doubt surprise the layman who has thought of theology as a dull, tiring study.

PRAYER AND PERSONAL RELIGION, by John B. Coburn, *Layman's Theological Library,* edited by Robert McAfee Brown. The Westminster Press, Philadelphia, Pa. Cloth, 96 pages, $1.00.

Anyone who wants to begin an active, effective prayer life for himself may well begin with this book.

The author, using the example of the building of a house, takes the reader step by step through the ways in which prayer can be most meaningful to him.

Coburn begins by explaining to his readers that prayer is their response to what God has already said to them. The book considers such matters as where, when and how to pray and then lays some of the "foundation stones" in the house of prayer.

There are prayers that you think, feel and will, says the author, and he describes in detail what they are like. The value of reading, prayer groups and retreats is also discussed in the book.

The final two chapters of the book are devoted to how religion can become a real part of everyone's life, and how mental and physical suffering can mean joy for the sufferer. This intensely practical, very readable book gives a working knowledge of one of the most important aspects of the Christian life.

JOHN JURKOW
Faribault, Minn.

Toward Healthy, Happy Children

THE FAMILY BOOK OF CHILD CARE. Niles Newton, Harpers, 477 pages, $4.95.

WHEN YOUR CHILD IS ILL. Samuel Karelitz, Simon and Schuster, 485 pages, $4.95.

Either or both of these books would be good additions to the library of a home with children. Both are handy reference volumes, but Dr. Newton's book covers a wider variety of subjects, including all aspects of child rearing from conception to adolescence. Dr. Newton, a professional psychologist as well as a mother of three children, gives helpful counsel especially to new parents, since much of the book is devoted to the young child. In addition she gives very practical suggestions from the point of view of a psychologist for making a home a happy and healthful place for children. The emphasis is on the emotional needs of children, but some attention is also given to the physical aspects in the section, "Your Troubled, Ill, or Injured Child."

When Your Child Is Ill is a modern version of the old medical book. No book is a substitute for the doctor, but this one, written by a pediatrician, will give parents detailed, exact information on all manner of children's diseases. In short, this book answers the questions most parents ask themselves before and after the doctor's visit. Charts inside the covers of the book and innumerable cross-references help make the quantity of information easily accessible. The volume deals with 81 infectious diseases of childhood, as well as with rheumatic fever, allergies, viruses, wonder drugs, immunization, and hygiene.

W.H.G.

A Child's Dictionary

BIBLE DICTIONARY FOR BOYS AND GIRLS. Manuel and Odette Komroff, Winston, 84 pages, $2.95.

In this comparatively small dictionary we have one of the finest works that has been produced in this particular field. It is a work especially adapted to the younger generation, and is not too complicated for the average child to grasp. Words defined in the dictionary are words that appear in the chief Bible stories, both from the Old and the New Testaments. Common words that need no explaining are not included.

The line drawings in multicolor are especially apt, and add a great deal to the value of the book. In fact there will be a great many adults who will enjoy the drawings as well as the clear and concise definitions.

This excellent dictionary is a must for every Sunday school library, and it would be a very valuable addition to a private library, especially for children.

CARL O. PEDERSON
Seattle, Wash.

Visitation Guidebook

VISITATION EVANGELISM MADE PRACTICAL. Horace Dean, Zondervan, 93 pages, $1.00.

There are many books describing the practical "how" of organizing and carrying out an effective program of evangelism, but this little booklet puts the whole process into a few pages and in a well organized way. Young pastors especially will find the book helpful in setting up a year-around evangelism program. Chapter headings include, "Mobilizing the Whole Church," "How to Find People," "Visitation Is an Art," "Conserve the Results," and "A Comp Plan for Your Community Census."

This is the kind of booklet that a pa and his Board of Deacons or Evangel Committee might study together. It will h to convince leaders in the congregations t Christ's method of visitation evangelism not only a command, but necessary for fectively "building up the Body of Chri

CONRAD M. THOMPSON
Minneapolis, Minn.

Labor Defended

WHAT DO YOU KNOW ABOUT LABO By James Myers and Harry W. Laid The John Day Co.

Of all the varied communities of comm concern that influence our contempor American life, certainly the community organized labor ranks among the most i portant. Current investigations of labor rack eering have put the spotlight on this a of American life. It is urgent therefore t we know and understand the labor mo ment. "What do you know about labo can help us. Actually a rewriting of a bo on the same subject by James Myers, is brimful of information. There are readab chapters on the key ideas and procedures the movement, for example, the nature union contracts, strikes, "right to work" la welfare funds. There is a most helpful d cussion of profit sharing plans. There is exploration of the alternate forms of dem cratic industrial ownership.

The book is not primarily a critique labor, but rather a presentation of the mo ment from the inside of its ideals and hop As such it has both strengths and weakness The book's message is that the labor mo ment is a movement toward greater a more relevant democracy. "If democracy is command the loyalty of working people, must give them a voice in matters intimate affecting their family welfare."

There is a chapter on "religion and labo Mr. Myers was for twenty-two years an i dustrial secretary of the Federal Council Churches, so he writes practically on t issue. The character building function of t congregation is highly praised. In additi ministers and dedicated laypeople are invit to work with labor for democratic goa particularly through their leadership a council.

In its sympathy for the labor moveme are the weaknesses of the book. Too of "history proves" something which appea more ambiguous. On the whole, the book easy reading and provides a good challen for Christian Americans to take a more acti role in the influencing of American cultu

VERNON FAILLETTAZ
Chicago, Ill.

THE CHURCH in Today's World

Negro-White Pulpit Switch

A Negro minister in North Carolina and a white clergyman in Canada have worked out a plan to swap pastorates and manses for a month this summer, and will take their families along with them in making the exchange.

The arrangement was announced by the Rev. E. R. Michael of Charlotte, pastor of the Little Rock AME Zion church, who said "so far as I know this will be the first time in this country that a colored minister and a white minister have exchanged pulpits."

The move was initiated by the Canadian minister, the Rev. Wilson Bridge of the Lachute (Que.) United church. "We not only exchange pulpits but manses," Mr. Michael said in disclosing the arrangement. "Mr. Bridge will bring his wife and teenaged son here and they will occupy the Little Rock manse." In turn, he said, the Michaels will take their two daughters with them when they move into the parsonage of the Lachute church in August.

Alcoholics Want to Quit?

Religious workers counselling alcoholics should ask them why they don't want to drink—not why they do—Dennis McGinty, executive secretary of the New York City Alcoholic Information Center, told a family life institute at Catholic University of America.

The alcoholic actually wishes he could stop drinking or he would not come seeking spiritual help, Mr. McGinty said. Instead of asking him why he drinks, and thus getting him into a negative, defensive attitude, Mr. McGinty suggested, the spiritual counsellor should ask the alcoholic to start naming the reasons why he doesn't want to drink. In this manner, Mr. McGinty said, he can be started on a constructive program of coping with his illness.

Modern science recognizes that there must be a three-pronged attack on alcoholism, the speaker said, first through medical help to get the patient sobered and restored in health; second through psychiatric aid to get his emotions straightened out; and third through spiritual aid to overcome the temptation that makes him drink to bolster his courage. Of the three therapies the weakest in both manpower and technique at present is the spiritual one, he declared.

Mr. McGinty said that when priests and social workers go into a family situation which has become disorganized because one member of the family has taken to excessive drink, they must resist the temptation to indulge in angry recrimination.

Synagogues Become Churches

The Czechoslovak Church, largest non-Roman body in Czechoslovakia, is buying war-damaged synagogues from Jewish communities and converting them into Christian churches.

According to Dr. Miloslav Kanak, professor at the John Huss Theological Seminary here, three former synagogues were dedicated for Christian worship last year, and two more will be dedicated this fall. He explained that new churches can rarely be built in Czechoslovakia at present because of the priority given for the construction of industrial plants and housing projects.

Dr. Kanak said the Jewish groups are "happy to sell" the former synagogues because they can no longer use them. Of the 380,000 Jews in Czechoslovakia before the war, he said, only 30,000 or 40,000 are left. He stated that 240,000 Jews were killed during the war; 100,000 left the country before the war, and the others went to Israel or elsewhere after the war.

The Czechoslovak Church numbers nearly 900,000 members and is badly in need of more buildings, Dr. Kanak stated. He said the denomination has only 439 church buildings, and in 1,400 places worship services have to be held in schools and other available structures. The Czechoslovak Church was formed on January 8, 1920 under the leadership of Dr. Karl Farsky, who became its first patriarch. The new body gained the support of large numbers of Roman Catholics who seceded from Rome. The Church follows a policy of cooperation with the Communist regime. It supports the government's socialist policies but disassociates itself from its Marxist philosophy.

BERGGRAV IN BRAZIL—Lutheran Bishop Eivind Berggrav of Norway, outgoing president of the United Bible Societies, is shown at the fourth World Council meeting of the group held in Rio De Janeiro. With him is Olivier Bequin of Geneva, general secretary of the UBS. The two-week meeting was attended by Bible society representatives from 32 countries.

Gospel Helped Ghana

Ghana, the world's newest nation, is an outstanding answer to Communist charges that Christianity is an instrument of Western "imperialism," according to a churchman from the former British colony in West Africa.

The Rev. Peter Kewi Dagadu, in Brazil for the fourth World Council of the United Bible Societies, said in an interview with Religious News Service that "Christianity, in a very real measure, was an important factor in bringing independence to Ghana."

Mr. Dagadu is general secretary of the Christian Council of Ghana, and a member of the standing committee of the UBS.

"Christianity," he explained, "gave the people a full understanding of the meaning of freedom. They could do nothing else but seek to attain it. You cannot seek for freedom until you are developed. By introducing education and evangelism, the missionaries helped open the way for advancement, and that advancement inevitably meant independence."

Bible Study Urged

Dr. Roy L. Smith of San Diego, Calif., challenged some 4,000 Methodist laymen to map for themselves a year round program of Bible study that would be undertaken "as seriously as any similar program in the life insurance field." He asked them to "imagine" if they could "an insurance salesman who knew as little about his policies as the average Methodist knows about the New Testament."

Dr. Smith addressed the Second National Conference of Methodist Men, sponsored by the denomination's General Board of Lay Activities. A former editor and publishing agent, he writes the weekly syndicated columns: "Weekly Bible Lesson," and "Sidewalk Sermons."

"How much right does any person have to call himself a Christian who cannot quote accurately ten things Jesus said and who is unable to describe the great teachings of the New Testament?" he asked. Dr. Smith also urged the men to read "at least three substantial books during the next year." He said these volumes should deal with world missions, problems of race, and industrial justice.

Among Lutherans

Education Aims Studied

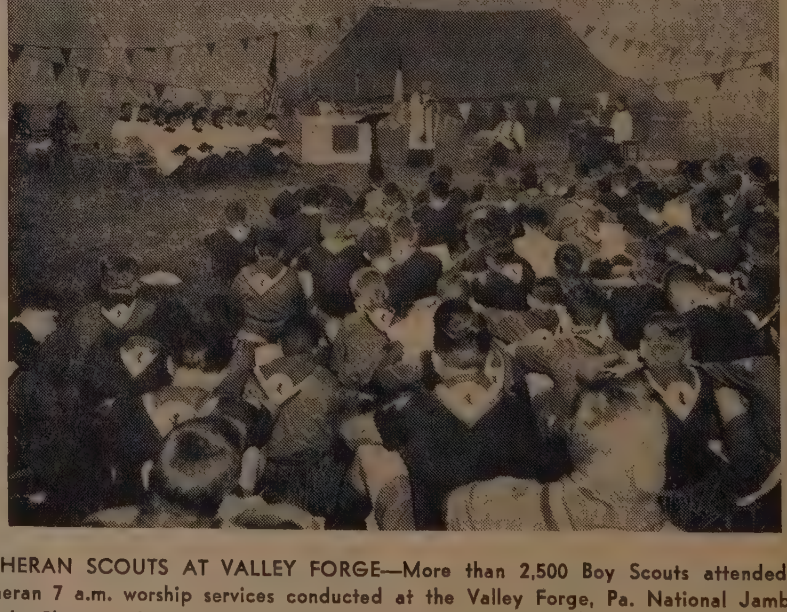
The task of developing age-group objectives in the long-range program of parish education that is being undertaken as a cooperative venture of the eight church bodies associated in the National Lutheran Council was launched at a four-day meeting in Chicago in July.

Some sixty leading Lutheran theologians, educators, psychologists, sociologists and Biblical scholars met at North Park College to discuss educational objectives proposed for every age level from birth to old age. The session was a part of a decade-long plan that it is hoped will result in a fully-coordinated curricula for all schools and agencies of parish education in churches representing more than four million Lutherans in the U.S. and Canada.

The proposed objectives were submitted to the various specialists to obtain the benefit of their criticism and suggestions. After further revision by the staff that has been assembled to carry on the program, the objectives will be submitted to the Boards of Parish Education of the cooperating Churches for approval. The program is planned in four steps: 1) the study and development of general and age-group objectives; 2) the study and development of a curriculum designed to fulfill the objectives; 3) the production of materials of instruction and promotion; 4) the preparation of the field for introduction and use of the curriculum design, and a continuing field and leadership program for its effective use.

Within the next decade, it is hoped it will be possible for church school students in all the participating bodies to receive their Christian education from the same textbooks. The first printed materials will probably appear early in 1963.

Participating in the program are the ULCA, The Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church, Suomi Synod and American Evangelical Lutheran Church.



LUTHERAN SCOUTS AT VALLEY FORGE—More than 2,500 Boy Scouts attended two Lutheran 7 a.m. worship services conducted at the Valley Forge, Pa. National Jamboree in July. Shown is the group attending the service conducted on the Fort Muhlenberg site. Liturgist is the Rev. Robert M. Lamparter of St. John's Lutheran Church, Phoenixville, Pa. The sermon was delivered by Dr. Elmer S. Hjortland, pastor of the United Lutheran Church, Oak Park, Ill.

utheran Services at ondon Scout Jamboree

The Rev. Lloyd Swantz, ELC pastor nd Youth Director of the Lutheran ouncil of Great Britain, was the eaker for the Lutheran services held the Jubilee Boy Scout Jamboree near ondon, England, August 4 and 11. hese services were planned coopera- vely by the National Lutheran Com- ittee on Scouting and the London ffice of the Lutheran World Feder- ion.

Dr. A. E. Iverson, formerly executive ecretary of the ELC Brotherhood and ow director of Protestant Relation- ips for the Boy Scouts of America, is rving as religious co-ordinator of the merican contingent to the Jubilee mboree composed of more than 1,700 couts and leaders. Approximately 25,- 00 were expected to attend the Jam- oree.

ilje on Latin America

Bishop Hanns Lilje, president of the utheran World Federation, has de- ribed the Lutheran Church in Latin merica as "standing firm" despite its inority position in the predominantly oman Catholic area.

Interviewed following a two-weeks ur of Venezuela, Columbia and Ecua- or, the German church leader said e was "very enthusiastic and deeply rateful" for Lutheran work he had bserved there. But, he added, the ma- r task of the Lutheran churches in atin America is "still the battle against kepticism and secularism. Christian- y must be willing to wage the battle n all fields," he declared, "and in this ght the Roman Catholic Church is volved too."

Bishop Lilje paid tribute to the "good lanning and cooperation" in the pres- nt expansion of Lutheran work. He ted the new 2,000 member Lutheran hurch of the Resurrection in Caracas, enezuela, which has been built with he cooperation of German, Latvian, lungarian and Scandinavian Luther- ns. Bishop Lilje dedicated the new lifice at a ceremony on June 16 attend- l by the ambassadors to Venezuela om countries including the United ates, Great Britain, Sweden, and Ger- any.

The LWF leader also officiated at he cornerstone laying ceremony of a new Lutheran church in Valencia, Venezuela and conducted the first serv- ice in the not yet completed church of the Lutheran congregation at Barquis- imeto, Venezuela.

SCOUT DIRECTOR HONORED—Dr. Albert E. Iverson (right), director of Protestant relationships for the Boy Scouts of America, an ordained minister of the ELC, was honored at the recent Valley Forge National Scout jamboree. At the Sunday Lutheran worship service, Dr. Iverson was presented with the Lamb award for distinguished service to Lutheran boyhood. Shown congratulating Dr. Iverson is the Rev. Franz Victorson, a Lutheran pastor from St. Joseph, Mich., who was the Protestant Chaplain General at the jamboree. Loren Ness, director of boys' work of the ELC and chairman of the National Lutheran Committee on Scouting, made the presentation.

Japanese Plan Merger

Dr. Chitose Kishi, president of the Japan Evangelical Lutheran Church, predicts that negotiations looking toward merger of major Lutheran bodi s in Japan will be completed by 1959.

Interviewed on a visit in connection with the Lutheran World Federation Assembly, Dr. Kishi said "it is my prayer and my hope" that arrangements will be completed by that date. He made it clear, however, that he was not speaking officially for the merging bodies.

The new church will unite the 8,388-member Japan Evangelical Lutheran Church and churches which have come into existence since World War II through the mission programs of various Norwegian and U.S. Lutheran groups. These have a combined membership estimated at 2,500 persons.

Three other groups—the mission of the Lutheran Church—Missouri Synod, the Lutheran Brethren and the Norwegian Lutherans Mission—have withdrawn from the negotiating group.

Announcements

A reunion and celebration of the 65th anniversary of the **Lutheran Normal School** at Madison, Minn. will be held at 6:00 p.m. Friday evening, Aug. 23, at the Hotel Normandy. All graduates and their wives or husbands are invited. Write E. B. Eliason, 3731 Oakland Ave. S., Minneapolis, Minn.

Urgently needed by a Home Mission congregation in Hawaii, 25-30 good, used choir gowns, any color, for a senior choir. The congregation cannot pay for the gowns, but will pay the postal charges. Write the Rev. Maynard G. Halvorson, 1644 Kino St., Honolulu, Hawaii.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm in N. Minn. 82 acres tillable, some timber. Well built 8 room house, full basement. R.E.A., garage, granary, chicken house. 3 mi. from town, ELC church, and consolidated school. On bus and mail route. Price: $4000. 524-1A

220-acre Goodhue Co., Minn. farm. Rolling land; 140 A. tillable, bal. pasture, etc. 5 room house, barn with stanchions, granary and other bldgs. Price low and good terms given. Selling to settle estate. 524-2A

160-acre farm, S.E. Minn. Good buildings, very productive level land. 524-3A

240-acre dairy farm in Dodge Co., Minn. Reasonably priced. 524-4A

160-acre farm in SE N. Dak. with 70 acres under cultivation, rest pasture. Bldgs. in fair condition. 3 bedroom house, 4 mi. to ELC church and 6 mi. to town. School across the road. 524-5A

In Day Co., S. Dak., 400 acres good stock farm with bldgs. About 225 acres under cultivation. 7½ mi. to town, 3 mi. to Luth. church, close to school, good hwy. 524-6A

Homes

5 room house, approx. 1 acre lot and garage, in S.E. Minn. city, close to Rochester. 2 bedrooms and bath up; modern kitchen, dining rm., living rm. and bedroom down. Price only $6900. 524-7B

In S.E. Minn. city, 8 room house, large lot. House newly stuccoed, 2 car attached garage. 4 rooms up. Modern kitchen, etc. down. Hardwood floors, basement, oil furnace, water heater. Luth. community and fine school. Price: $10,000; some terms. 524-8B

8 room house and garage with 4 rm. apt. on upper floor with outside stairway. Modern kitchen, basement, oil furnace, and hot water heater. Luth. community. Nice income property, in S.E. Minn. city. Price. only $6500. 524-9B

2 unit apt. house for sale in S.E. S. Dak. Separate hot water and elect. etc. Near ELC church and high school. Modern kitchen and baths. Good repair. Garage. Can be used as 4 bedroom house. 524-10B

In N.C. Iowa, 2 bedroom modern house, across from ELC church. Close to shopping. Expansion room upstairs. 524-11B

Businesses

Beauty shop in good Lutheran town in N. Wis. Good business and reasonable price. 524-12C

Religious book store in E S. Dak. Investment under $5000. 524-13C

Dairy bar; good brick bldg. with very reasonable rent. Will sell for actual value of fixtures and equipment, which includes Taylor ice cream machine. Located in SE Minn. 524-14C

Combination grocery and drug store in Red River Valley. 524-15C

Modern hardware store in live SE Minn. town of 1800 pop. Rich farming and dairy community. Modern living qtrs. on upper floor. Luth. community; good school. 524-16C

Small hotel one can manage. Clean. Owner wants to change climate. S So. Dak.

WANTED TO RENT

Employed woman desires small furnished apartment in south Mpls, not farther out than 50th. Needed by Sept. 1. 524-18B

Wanted to rent or buy a 3 bedroom house near Fort Sheridan, Ill. by Sept. 1. Preferably in small town or on outskirts of city. 524-19B

POSITIONS WANTED

Want typing addressing, stuffing, etc. to do at home evenings. Minneapolis. 524-20D

Recent graduate with B.A., major in church music, wants choir or organ work or both in Mpls. or suburban Lutheran church. Experience includes 6 yrs. organ, 4 yrs. choir. 524-21D

Single girl, 19, desires secretarial po in an ELC church, Midwest area prefer yrs. exper. in office work with typing, hand, dictaphone, filing and reception wo 52-

Retired man desires work as custodian ELC church within a radius of 200 from San Francisco. 52

HELP WANTED

First cook and a baker needed in an old people's home in Iowa. Good pay maintenance, Soc. Sec. and Blue Cross 52-

Housekeeper in girl's dormitory in C tian college in Mpls. Very nice living qua happy Christian fellowship. Duties August 25, 1957. 52-

Widow desires companion and helpe very easy housework in modern Chr home in south Mpls., 2½ blks from church, 1½ blks. from bus, 1 blk. from ping center. Right person would have for indefinite time. 52-

interpreting Lutheranism today

THE UNITY OF THE CHURCH

A SYMPOSIUM BY 11 NOTED LUTHERANS

For Lutherans throughout the world today, here is a worthy report on chur unity that now exists . . . where harmony is beginning to emerge . . . in wh areas the scars of discordance continue prominent.

Timed with the Third Assembly of the Lutheran World Federation, "The Un of the Church" represents contemporary Lutheran thought in Germany, Hunga Norway, Sweden, Denmark, and the United States.

Church Unity, The Confession, and The Theology of Worship win valued c liberation in this collection of 14 papers, presented originally before the LV Commissions on Theology and on Liturgy.

Lutheran spokesmen contributing to this significant interpretation of Luthera ism today are: Karl Karner, Budapest, Hungary; Peter Brunner, Heidelberg, Ge many; Anders Nygren, Lund, Sweden; T. A. Kantonen, Springfield, Ohio; Er Kinder, Muenster, Germany; Martin J. Heinecken, Philadelphia.

Also Conrad Bergendoff, Rock Island, Ill.; Regin Prenter, Aarhus, Denmar Carl Fr. Mahrenholz, Hanover, Germany; Carl Fr. Wisloff, Oslo, Norway, and Giertz, Gothenburg, Sweden. A foreword to the book is offered by Vilmos Vaj director of the LWF Theological division in Geneva, Switzerland.

$3.00

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when in Minneapolis at the LWF Convention . . .

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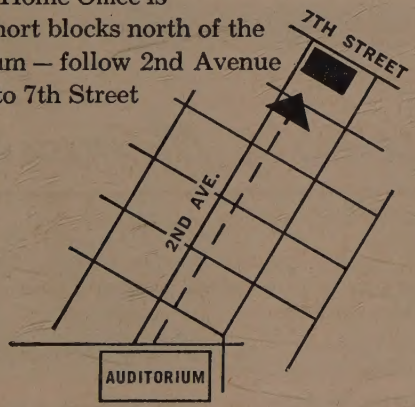
Here's the ideal place to meet your friends. The *Lutheran Center* – located on the court level of our new Home Office building – offers a quiet, friendly atmosphere in which to relax.

And while you're visiting, we'd be happy to show you around our new building if you so desire.

Our Home Office is just five short blocks north of the Auditorium – follow 2nd Avenue to 7th Street



See you at the Convention at Booth 27!

Numerous Lutheran groups use the LUTHERAN CENTER for committee meetings or other gatherings. Facilities include a 300-seat auditorium, a beautiful lounge overlooking the terraced garden and the Martin Luther Library.

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From the seven areas of world Lutheranism come concise, authoritative accounts by renowned churchmen. They give the picture of the life and impact of the Lutheran faith in today's world. All these areas will be represented in the Third Assembly of the Lutheran World Federation, held this year in Minneapolis, Minnesota.

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This is the official hymnbook of the LWF to be used at the Third Assembly meeting in Minneapolis. This is a revision of the hymnbook used at the Second Assembly, Hannover, Germany, 1952. More than 60 hymns are included—in handy pocket-size.

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CHRIST FREES AND UNITES

by Martin J. Heinecken

A thoughtful analysis of the theme of the LWF Assembly, by a leading American theologian. The author asserts that man's enslavement and estrangement cannot be ended by human effort. The gospel of God's grace revealed in Christ provides man's only hope for real freedom.

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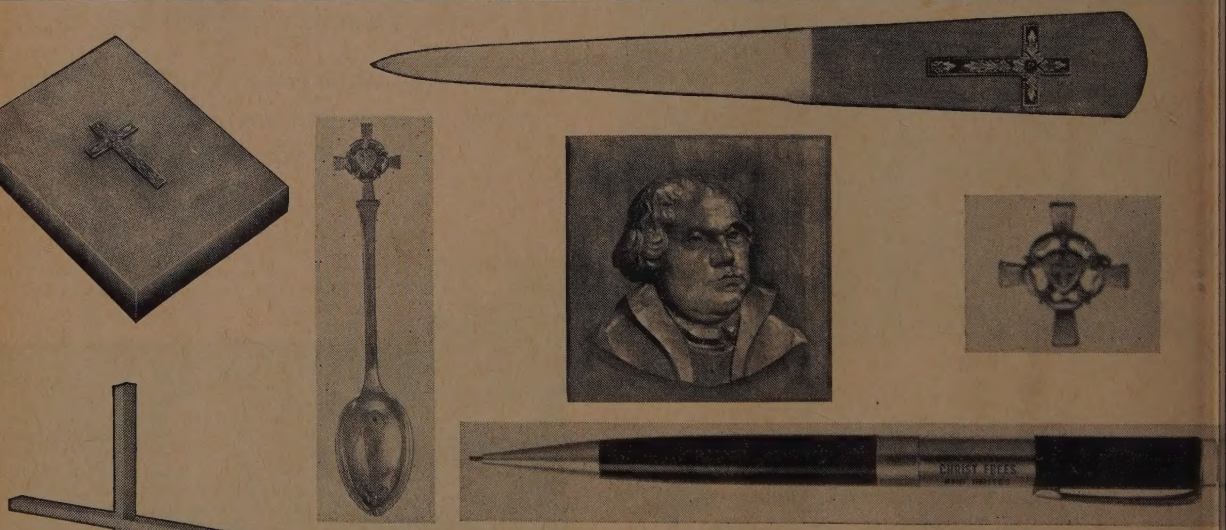

LWF Assembly Mementos

SOLID BRASS CROSS

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Beautiful solid brass cross with a soft satin finish, lacquered. Lovely for the home as well as meeting rooms in the church. 12¼" long, 6¾" wide, ½" deep. The cross has an angle hole bored in back for flush mounting. $5.00

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Made of beautiful marble, 3x4 inches, with protective felt covering on the base. A silver oxidized cross is mounted on the paperweight. $3.50

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Made of highly polished brass, lacquered and baked to preserve its beauty. Tapered length, 8½ inches. This matches the paperweight, with the same silver oxidized cross mounted on its handle. $2.50

LWF EVERSHARP

This fine eversharp makes a useful souvenir of this Third Assembly of the Lutheran World Federation. The bronze panel on the shaft of the eversharp is lettered "Christ Frees and Unites," with "I Am a Lutheran" on the other side. When the eversharp is tilted back, the panel slides to reveal the LWF emblem. $1.00

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Another import from Germany. The pin made of a light-weight German metal wi an oxidized silver finish. It is 1 inch lo ⅞-inch wide. $

LWF EMBLEM SPOON No. SS57

A lovely keepsake—imported from Norw this silver plated spoon carries the embl of the Lutheran World Federation. The spo is 5¼" long. Made especially for the Mi apolis meeting. $3 (tax includ

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